

REGENERATION;

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P O E M.

S H E W I N G

From SCRIPTURE and EXPERIENCE ;

T H E

NATURE and NECESSITY of being
B O R N A G A I N .

With explanatory Notes under each Verse.

By the AUTHOR of
The WONDERFUL SIGNS of CHRIST's
Second COMING, &c.

*Except a Man be born again, he cannot see the Kingdom
of GOD.*

John iii. 3.

L O N D O N :

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REGENERATION;

OR THE

Nature and Necessity of being
BORN AGAIN,

Progressively described and explained.

INTRODUCTION.

✠✠✠ S every one who has Eyes to see and
✠✠✠ A ✠✠✠ Ears to hear, cannot but perceive and
✠✠✠ lament the present deplorable State of
✠✠✠ this sinking Nation, and the Advantage
Satan, our subtle Enemy, has gained over the greater
Part of Mankind, by his cunning Devices; especially among those of the higher Rank, whose Example the inferior Classes are too ready to follow. God's holy Laws, and the Precepts of the blessed Gospel are set at nought; while all Kind of Wick-
edness, and Irreligion prevails in every Place: and without a general and speedy Reformation, must end in our Ruin and Destruction.

Therefore every Man who can offer or promote any thing that may be conducive to the Good of his Fellow-Creatures, and to God's Glory, ought to use his utmost Endeavour at such a Time as this.

A little Poem on the New Birth having lately fallen into my Hands; a Subject of the highest Importance and never less understood (in a Christian

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Nation;

INTRODUCTION.

Nation) than in this present degenerate Age; which I have endeavoured to improve by enlarging upon the Subject; and also adding to it such Scripture References and other explanatory Notes, as may render it plain and easy, even to the most Unlearned: for whose Benefit it is chiefly designed.

And tho' the Composition may in many Places be defective; (which I hope the candid Readers will excuse) yet I trust in the Whole, it will be found both Scriptural and experimental; which with the Assistance of *God's* holy Spirit, every one that has a Desire to know of this Matter, and to be a happy Partaker thereof; may by a serious Perusal, learn; first, what is not, and secondly, what it is to be a *Christian* indeed: and also, the lamentable End of those who content themselves to live and die entirely ignorant of those Blessings which *God* has to bestow; and for which *Christ* paid the Price of his Blood. And if this little Attempt should prove a Means in *God's* Hands of awakening any one Soul to a true Sense of their lost Estate, or of only strengthening any one, who has already been awaken'd, my Labour is not in vain.—Yet not unto me, but unto *God*, the *Father* of our *Lord Jesus Christ*, be ascribed all the Glory.



WHEN



I.

WHEN Ruler *Nicodemus* came
 To speak with *Christ* by Night ;
 Convinc'd, he own'd the gracious Name,
 From *God*, his Power and Might.
 But *Christ*, to make the Matter short,
 Thus told him flat and plain,
 All thy assenting argues nought,
 Ye must be *born again*.

Note, In this Evening Conference between the Blessed *Jesus* and *Nicodemus*, our *Lord* has discovered the whole Mystery of that Religion he came upon Earth to establish. And although this *Nicodemus* was a very grave and learned Man, as touching the *Jewish* Laws and Ceremonies; yet he was quite ignorant (as all are by Nature) of this new Birth, or inward Change wrought in the Heart by the Holy Ghost. And though he freely and generously acknowledged the Mission and Power of *Christ*, yet our *Lord's* quick Reply to him plainly shews, that all outward Pretences, assenting and consenting to the Truths and Miracles wrought by *Christ*, is not sufficient to qualify a Man to be an Heir and an Inheritor of his Kingdom.—For, *except a Man be born again*, (says *Christ*) i. e. inwardly changed from Sinfulness to Holiness, both of Heart and Mind;—*he cannot see the Kingdom of God*. John iii. 3. And St. Paul also affirms, that a bare outward Change, or Reformation, though we amend many Things, will avail us nothing before *God*.—For, in *Christ Jesus* (says he) *neither Circumcision availeth any thing, nor Uncircumcision*;—neither this nor that Sect or Opinion,—*but a new Creature*, Gal. vi. 7. a new Creation in our Souls; a Restoration to that Image and Favour of *God* lost by the Transgression of our first Parents in *Paradise*, Gen. ii. 17.—For, as in *Adam* all die, so in *Christ* (the second *Adam*) *must all be made alive*. 1 Cor. xv. 22. And upon this is grounded the whole System of the Christian Dispensation; *Christ* being the chief Corner Stone.

II.

' For he that's born of sinful Flesh,
 ' The Flesh will still pursue *
 ' Water alone can never wash,
 ' Ye must be born anew ;
 ' Of Water and the Holy Spirit,
 ' To cleanse thy Soul from Stain ;
For Heav'n a Man can ne'er inherit,
Except he's born again.

III.

Cast, in a twofold State of Death,
 Are all of *Adam's* Seed ;
 Conceive'd in Sin, Children of Wrath,
 Defil'd in Word and Deed.
 In me, no Part from Head to Toe,
 Is free without a Stain,
 Wholly corrupt, what must I do,
 If I'm not born again ?

IV.

By Nature, I am doubly dead,
In Trespasses and Sin ; †
 Ignorant of *God*, and *Christ* my Head,
 And all that Heav'n can win.
 I hourly live in Dreads and Fears,
 Expecting to be slain ;
 Where can I hide, when *Christ* appears ?
 If I'm not born again.

V.

*Vers. 2. * Rom. viii. 5. John iii. 6. It is exceeding plain, that every Thing in Nature pursues its own natural Course ; so man, being conceived and born in Sin, is naturally inclined to Evil, and without a supernatural Power from God to stop and turn the Stream, would unavoidably end in eternal Ruin. For the Wages of Sin, is Death ; but the Gift of God is eternal Life. Rom. vi. 23.*

† Eph, ii. 1,—12.

V.

A bond Slave under Satan's Power,
In Snares and Lusts I lie,*.

A willing Captive, every Hour
I stand in Jeopardy.

Should God be rigorous and just,

To mark each guilty Stain ;

I shall be doom'd among th' accurs'd

Except I'm *born again*.

VI.

My groundless Hope, which tott'ring stands,

Oft turns into Despair ; †

As Castles built upon the Sands,

Cannot the Tempest bear.

No Right unto God's Promises,

Have I, while Sin doth reign ;

Nor any Part in Him, who says

Ye must be born again.

VII.

What tho' I every Truth believe,

Concerning Gospel Grace ;

And bear the Name of *Christ*, and have

The Form of Godliness ; ‡

This nothing will avail, if I

Do not the Power obtain,

Of *Faith* that worketh inwardly, ¶

By being *born again*.

VIII.

Vers. 5. * 2 Tim. ii 26.
crite shall perish. Job viii. 13.

† *The Hope of the Hypo-*

Vers. 7. ‡ 2 Titus iii. 5.

¶ *Faith which worketh by*

Love, which purifieth the Heart. Gal. v. 6.

VIII.

What tho' Conviction * on me fall,
 Of every Deed and Thought;
 And force me to acknowledge all
 As Sin, which I have wrought:
 And for the same I mourn each Day,
 Yet while the *Guilt* remain;
 From *Wrath* I never can be free;
 Except I'm *born again*.

IX.

A Book of all my former Acts,
 'Fore God stands open wide;
 And 'tis declar'd by *Law of Works*,
No Flesh is justified. †
 Since none e'er kept in Perfectness,
 The Law, and did not sin;
 But all come very short of this,
 And must *be born again*.

X.

The Lord look'd down from Heav'n and saw,
 None just of *Adam's Race*;
 All have transgress'd his holy Law,
 And must be saved by *Grace*:
 If I have ever told a Lie,
 Or took God's Name in vain,
 The Law declares that I must die, §
 Except I'm *born again*.

XI.

Vers. 8. * Though without Conviction there can be no true Conversion: yet if our Convictions do not bring us to Christ to have both the Guilt and Power of Sin taken away, it will avail us nothing. *For Christ is the End of the Law for Righteousness, to them that believe.* Rom. x. 4.

Vers. 9. † Rom. iii. 20, 23. Eph. ii. 8.

Vers. 10. § See Deut. xxvii. 26. Gal. iii. 10. James

XI.

But O ! How few believe or mind,
 Those Sentences, and Awes ;
 Some think that *God* will be more kind,
 Than t'execute his Laws :
 Others by Wisdom's Wit and Art,
 Have Reasons form'd so plain,
 They can with Ease their Minds divert ;
 From being *born again*.

XII.

But grant *me* Heav'n, t'embrace the *Word*,
 Lest I their Portion Share ;
 Shut out for ever from the *Lord*,
 In Horror and Despair.*
 Companion of the damn'd, who cry
 And weep in endless Pain ;
 O ! grant me gracious *Lord* that I,
 May now be *born again*.

XIII.

That wholly I may be renew'd,
 In Heart, in Mind, and Will ;
 And every reigning Lust subdu'd,
 Thy Pleasure to fulfil.
 Not only outward Things t'amend,
 Or from gross Sins refrain ;
 But such a Change as in the End,
 May prove I'm *born again*.

XI.

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Vers. 11. Shews how Man has sought out many Inventions rather than hearken to God's Voice, or comply with his Ways. But *God* has declared he will confound and bring to naught all the Wisdom of the Wise ; and he who trusts therein for Salvation, will certainly be deceived. 1 Cor. i. 19.

Vers. 12. * The wicked shall be turned into Hell. See Psal. ix. 17. Matt. xxiv. 51.—xxv. 30.

XIV.

- A Man may every Ord'nance use,
- And fast, and pray, and read ;
- And love his Neighbour, and refuse,
- None help in Time of Need :
- Give largely to the Poor he may,
- And to the Priest each ten,
- And yet at last, be cast away ; †
- Not being *born again*.

XV.

Others may such Attainments reach,
 As Saints would them admire ;
 The Truth of *Jesus* boldly preach,
 With (seeming) warm Desire :
 Spend all their Time, and Strength, and Breath,
 (To get the Praise of Men)
 And yet be cast away at Death,*
 Not being *born again*.

XVI.

What tho' all Knowledge I should have,
 The Gifts of Prophecy ;
 Or Faith e'en Mountains to remove,
 And great Events descry.

These

Vers. 14. † Doing the least of the two Commandments mentioned by *Christ*, but omitting the first and greatest, namely, to love the *Lord our God*, &c. *Matt.* xxii. 37.

Vers. 15, 16. * 'Many (says *Christ*) will say to me in that Day, *Lord, Lord*, have we not preached in thy Name, &c. and I will profess and say to them, I never knew you, depart from me, ye that work Iniquity.' See *Matt.* vii. 22, 23.—*Luke* xiii. 26, 27.

These nothing would avail to me,
 Tho' giv'n for others Gain,
 Without that Love and Unity
 Wrought when we're *born again*.

XVII.

' Tho' I give all my Goods to make,
 ' The needy Poor rejoice;
 ' And suffer Death for *Jesus*' Sake,
 ' Triumphant in my Choice:
 ' All this would nothing profit me,
 ' (Tho' great i'th' Sight of Men,)
 ' Without that perfect *Charity**,
 Wrought when we're *born again*.

XVIII.

Since 'tis declar'd all Gifts shall fail,
 Tho' given for others good;
 And naught but that pure *Love* prevail,
 Which springs alone from *God*:
 Then let us now no longer stay,
 In this poor lifeless Train;
 But to the Fountain haste away,
 And there be *born again*.

XIX.

The Time that's past, let it suffice,
 Of Unbelief and Sin;
 I'll now endeavour to be wise,
 By Grace I'll rise again.

C *

I

Verf. 17, 18. * 1 Cor. xiii. 2, 3. ver. 8. This is the Declaration of St. Paul.—The Word *Charity* in our old Bibles, is called *Love*, signifying the Love of *God*, and of all Mankind for *his* Sake; and whatever Works of Charity, &c. we do, if they be not done from that Principle, they are not pleasing and acceptable to *God*, and therefore can profit nothing in the End. See Article 13.

I dare not those great Truths deny
Which *Christ* has spoke so plain,
That *all* shall die, eternally, *
Except they're *born again*.

XX.

But *God* desires that all should *live*;
Christ died the World to *save*;
And says, whoever will *believe* *
Shall free Redemption have.—
Lord I believe the Record true
Thou never spake in vain;
O! grant me to Experience too,
By being *born again*.

XXI.

The Prayer of one groaning for Redemption.

O! *Jesu, Saviour*, Sinners Friend,
Thy Mercies I intreat,
With pitying Eye behold me bend
Sore laden at thy Feet:

Loath-

Vers. 19. * Threats of eternal Death to the Impenitent,
see Ezek. xxxviii. 11. Mark. xvi. 16. Luke xiii. 5.
John iii. 36. viii. 24. xii. 48.

Vers. 20. Promises of eternal Life. Matth. xvi. 11.
John i. 29.—iii. 17.—xii. 47. 2 Cor. v. 14. 1 Tim. ii. 6.
Heb. ii. 9. 1 Epist. John ii. 2.—iv. 14.

Vers. 21. Prayer (says one) is the Key of Heaven; the
Life of the Soul, a spiritual Ability infused into the
Heart; whereby the Sinner makes his Request known to
God in the Name of *Jesus Christ* with Faith in the Pro-
mises.—*Ask and it shall be given.—Seek and ye shall find.—*
Salvation is of free Gift. Therefore doth *God* require, that
we should also freely and humbly ask for it. But if we
are so proud and stiff necked we cannot submit to ask,
and accept it upon *God's* own Terms, we must go
without.

[11]

Loathsome and foul and self abhorr'd,

‘ To *Thee*, I now complain ;

‘ O ! hear me ! save me ! gracious *Lord*,

‘ Bid me be *born again*.

XXII.

‘ I cannot rest till in thy Blood,

‘ I full Redemption have ;

‘ For *Thou* thro’ whom I come to *God*,

‘ Can’st to the utmost save :

‘ From Sin, the Guilt, the Pow’r, my Soul,

‘ Cleanse from each Spot and Stain ;

‘ One Drop of Blood shall make me whole,

And I am *born again*.

XXIII.

Ah ! *Lord*, hast thou inclin’d thine Ear,

To a poor Sinner’s Cry,

I feel, I feel, that thou art near,

My *Lord* has passed by :

My ravished Soul is full of *Thee*,

And thrills thro’ ev’ry Vein.—

Who shall declare the Mystery,

Of being *born again* ?

My

without. *God* will force no Man, because he will have no more proud Souls in Heaven. The *Lord* convince every unconvinced Soul of this, and give them a *praying, humble, and contrite Heart, which God will not despise*.

Vers. 21, 22. * Expresseth the Language of one who is deeply convinced of the Sinfulness of Sin, and of their own miserable State by Nature ; and feel also from the Burden of a wounded Conscience, that without an Interest in the Merits of *Christ*, they must perish eternally. And whoever is not thus convinced of Sin, will never truly see the Want of a *Saviour*.

Vers. 23, 24. Expresseth the Language of one that has found *Christ*. Every justified and pardoned Sinner, (for no Man can have the Burden of Sin removed from his Heart and Conscience, and not know it) they are then con-

strained

XXIV.

My stammering Tongue which ne'er before,
 Was wont my *God* to praise ;
 Breaks out in Raptures more and more,
 Of his redeeming Grace :
 But O ! the Depth of Love divine !
 Which Angels seek in vain ;—
 How *Christ* (reveal'd in Man) doth shine,
 When he is *born again*.

XXV.

Oh ! for a thousand Tongues to tell,
 What *Christ* has done for me,
 Redeem'd my wand'ring Soul from Hell,
 And set a Prisoner free :
God's Anger now is quite appeas'd
 No more need I complain,
 In *Christ* his *Son* he is well pleas'd,
 And I am *born again*.

XXVI.

My Sins, as deep as Crimson Red,
 No more shall burden me ;
 My suffering *Lord* the Debt has paid,
 And sunk them in the *Sea* ; *
 And in my Soul the Witness place,
 Of precious Faith, a Grain,
 That I am saved by his *Grace* ; †
 Now I am *born again*.

And

strained to cry out, and give Glory to *God* in these or the like Expressions. As did holy *David*, saying *Thou art my God and I will praise thee*. The Virgin *Mary*, *My Soul doth magnify the Lord*, &c.

* The Sea of his Mercy, Micah vii. 19. † Eph. ii. 8.

Vers. 26, 27. Describes the blessed State of a true Believer, or justified Person, for whenever *Christ* by his Spirit, speaks Peace to a Soul, they not only know that all their past Sins

XXVII.

' A *Heaven* begun on Earth, we feel *
 ' Who have this Conquest won,
 ' Trampling o'er *Sin*, and Death, and Hell,
 ' From Strength to Strength going on :'
 The Fulness of eternal Bliss,
 Hoping thro' *Christ* to gain,
 This the Reward of Conquest is,
 Of all who're *born again*.

XXVIII.

And now, to shew the Fruits of this
 And prove the Record true ;
 I'll here produce some Instances,
 As far as Words can do.
 (The Work, indeed, is *God's* alone,
 Or Man's would be but vain,
 Man strikes, but *God* must split the Stone †
 When we are *born again*.)

(The

Sins are forgiven, by the Witness of *God's* Spirit with
 their Spirit. Rom. viii. 14, 15. But they have a Power
 also given them in that Instant, to conquer all Sin for the
 future, even their most besetting Sin, so that they need
 not commit Sin any more. *Whosoever is born of God*, (says
 St. *John*) *doth not commit Sin, for his Seed*, (i. e. the Grace
 of *Christ*) *remaineth in him, and he cannot Sin*. 1 Epist. of
 John iii. 3.

* As described, Rom. xiv. 17.

Versf. 28. Men may preach the Word, but *God* must
 apply it to our Hearts : † so *Moses* smote the Rock, but it
 was *God* which caused the Water to flow out. See
 Numbers xx. 8, 9, 10.

God

XXIX.

The first is LOVE *, the Source of all
 The Fountain of all Bliss :
 Not that we loved God at all,
 Till he first loved us ;
 And this new Principle of the Mind,
 Does so our Hearts constrain ;
 To LOVE, and pray that all Mankind
 May thus be *born again*.

XXX.

We've Joy, and Peace, † and Power,
 Th' old Adam's Rage to still,
 Rejoicing in the present Hour
 With Joy unspeakable ;
 All Fear of Death and Judgment too
 Away from us is ta'en ; ‡
 These Blessings all God's Children know,
 Who have been *born again*.

But

God is Love *, 1 Ep. John iv. 7, 8. Love is the grand Topic of Religion ; to love God with all our Heart, Soul, and Strength, our Neighbour as ourselves, and to do unto all Men (even our Enemies) as we would they should do unto us, is the fulfilling the whole Law of God ; which every one who is thus *born again* of God is enabled to perform ; and as readily sympathizes with every one's Case. See Ezek. xxxvi. 26, 27. 1 Cor. xiii. 7. Mark ix. 23.

Vers. 30. † By Faith we have Peace. The Peace of God which passeth all Understanding ;—and rejoice in Hope of the Glory of God, Rom. v. 1, 2. Phil. iv. 7.

‡ The Love of God casts out all Fear ; there is neither Fear, nor Condemnation in them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit, which

XXXI.

Saved from each vain and idle Word,
 Each evil Temper too ;
 The Will and Pleasure of our Lord,
 We gladly strive to do ;
 Tho' Satan oft, besets us round,
 With his infernal Train,
 He flings his Darts, but cannot wound,
 While we are *born again*.

XXXII.

True *Faith* thus conquers every Foe,
 That would our Souls enthrall ;
 By *Grace*, from Strength to Strength we go,
 And *Christ* is all in all :
 In every blessed *Means*, we're found,
 Where humble Men are seen ;
 Praising our Lord, with joyful Sound
 Thro' whom, we're *born again*.

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But

which also beareth Witness with our Spirit that we are the Children of God. See Rom. viii. 1, 2, 4, 5, 16. ' There- fore being justified by Faith, (that Faith which is the Substance of Things hoped for, the Evidence of Things not seen) we have Peace with God through our Lord Jesus Christ.' Rom. v. 1.

* Every one who has thus, made their Peace with God, is ever resigned to do his Will : and can with an humble Confidence say ; I know my Redeemer liveth.' *And the Life I now live in the Flesh, I live by Faith in the Son of God, who loved me and gave himself for me. Gal. ii. 20.*

This is the true State of every one who is *born again* of the Spirit, and restored to the Image and Favour of God, through the Redemption which is by *Jesus Christ* ; as many hundred now living Witnesses can testify, to the Glory of God, and their own very great Happiness.

And who but Fools ; would not desire to prove,
 A Life like *This* ? Of Joy, and Peace, and Love.

XXXIII.

But how the World doth rage and fume,
At such a Life as this ;
Some wonder how we can presume
To seek, to know such Blifs :
While others actually deny
The Sense of pardon'd Sin ;
'Tis Frenzy, Madnefs all, they cry,*
Your being *born again*.

XXXIV.

‘ We ferve our God, as well as you,
‘ Do Juftice to Mankind :
‘ And hope, without fo much ado,
‘ The Way to Heav’n fhall find. —
Thus, o’er the blind, deluded World,
Doth Sin and Satan reign :
Faft in their Arms, fe curely lull’d,
They’ll not be *born again*.

But

Ver. 33, 34. * This is the Cry of the poor unbelieving World ; who rage and ridicule becaufe (by carnal Wifdom) they cannot comprehend : For, St. Paul declares, *that the World by Wifdom knew not God, till it pleased God by the Foolifhnefs of Preaching to fave them that believe, 1 Cor. i. 20, 21.*

Others are blinded by worldly Purfuits, and their Minds drawn away after vain and trifling Amufements. All Kinds of Novels and Romances are read (both by Young and Old) with the greateft Delight ; while the *Holy Scripture* (which was written for our *Inftitution*, in order to make us happy, both in this Life and that which is to come,) is entirely laid afide ; being looked upon as dry, and infipid. — Thus, it is no Wonder, why fuch People are ignorant of thofe Bleffings, which others enjoy, who daily fearch the Scriptures, and ufe all the Means of Grace.

XXXV.

But O! what Horrors will arise!
 And fill with guilty Fears,*
 Their Souls, when Death before their Eyes,
 A ghastly Ghost appears;
 No Saviour's Blood, have they to plead,
 To save from endless Pain
 Because in Life, they took no Heed,
 Of being *born again*.

XXXVI.

' Ah! Wretched Man! the Time is come!
 ' Thou can'st nor 'scape nor fly;
 ' The Day! the dismal Day of Doom:
 ' Thou, with thy Hopes must die:
 ' The dire Occasion of thy Fate,
 ' Thou'lt soon behold too plain,
 ' And grieve in Hell, when 'tis too late,
 ' Thou was not *born again*.'

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Now

* Who can truly describe the Terrors of such a one in his last Moments? who is without *Hope*, and without *God*. When pale Death approaches to summon him before the great *Judge* of Quick and Dead, with all the Guilt and Horror of Condemnation upon his Conscience; (a true Foretaste of that Hell, so often mentioned in Scripture. *Where the Worm dieth not, and the Fire is not quenched.*)

All that they have in the World would they then give for a Week, yea for a Day's Reprieve; (and perhaps with great Promises of Amendment,) but all in vain. Death and Satan, are both too eager to loose their Prey; and too honest to take a Bribe.

XXXVII.

Now evil Fiends around their Bed,
 Prepare their dreary Flight;
 To bear their trembling Souls, when dead,
 To Realms of endless Night,
 Where *Hope* ne'er comes, nor Gleam of Light,
 To mitigate their Pain;
 Because in Life, they set such Slight,
 Of being *born again*.

XXXVIII.

The dreadful Sin consuming Fire,
 God on their Souls will breathe;
 A Brimstone Stream of vengeful Ire,
 Which slays with living Death.
 Conscience, *the Worm which never dies*,
 Shall know with ceaseless Pain;
 Cast out for ever, from God's Eyes! †
 Ne'er to be *born again*.

XXXIX.

‘ Hear, Sinners hear, a wretched Friend,
 ‘ And shudder at my Tale;
 ‘ Consign'd to Woes which never end,
 ‘ I sigh, and weep, and wail;
 ‘ O! Be persuaded to receive,
 ‘ Th' Advice, I did disdain;
 ‘ Left you, like me, have Cause to grieve, †
 ‘ Your not being *born again*.’

T H E

* See Isaiah lxvi. 24. Mark ix. 46.

† Into a Place of endless Woe, appointed of God, for all Unbelievers and Despisers of *Christ* and his Gospel.

‡ Thus, the rich Man, in the Gospel, lifting up his Eyes in Torment; would willingly have sent to warn his Brethren, to flee from that Place of Misery. But it was told him, they had *Moses* and the Prophets, let them hear them, &c. Luke xvi. 31.



THE CONCLUSION.

HAVING now gone through my Subject as proposed, not in a high learned Stile, but in all Plainness and Simplicity, and I hope agreeable both to Scripture and Christian Experience. Yet I am very sensible, many Objections and Ridicule will be cast upon it, by the censorious unbelieving World; some of which I will endeavour to answer, with an Observation or two upon the whole, which may (through *God's* Blessing) be useful to others who are of a better Mind. Although I can say nothing more (nor would I offer any other than what I have upon good Authority,) yet, I should be glad if I could offer a Word, that might be any Way useful.

First, I have shewn from Scripture, that all Mankind are Sinners, which no one disputes. Secondly, that *God* desireth all should *repent* and be *saved*. Thirdly that *Christ* died to purchase this *Salvation* for *all* that will accept it, which none but *Atheists* and *Deists* deny. And fourthly, that but *few*, (nevertheless) are, or will be thus saved; notwithstanding they acknowledge themselves to be Sinners, and assent to all the *Truths* of the Gospel.—One Thing hindereth and becomes a Bar, or stumbling Block (thro' Unbelief;) which is *This*—when any of those true Gospel Ministers of *Christ*, begin to speak of the Origin of Sin, and the inbred Corruption that is in the Heart of every Man by Nature, and which, (as our Church expresseth it. Art. 9.) deserveth *God's* Wrath and Damnation; here Men begin to stagger, here many stumble and fall, for this is cutting to the very Quick, which Flesh and Blood

Blood cannot bear, and yet, it must be so : for, if the Law was not preached, Man would never know Sin, as St. Paul declares at large, Rom. Chap. vii.—Sin is compared to a Plant or Tree that hath taken deep Root in the Earth; which, if we lop off the Boughs, others will presently grow. Yea if we cut away all the Branches and Stem, while the Stock and Root remaineth unhurt in the Ground, it will quickly branch out again. But when the Axe is laid to the Root of the Tree, and it be deeply and affectually wounded there; all the Branches (the outer Sins) will presently wither, and die away of course.—But here again lies the great Difficulty. *This*, no Man can effect, by his own natural Strength and Power; without that inward Work of God's Holy Spirit upon his Soul, and the Grace of *Christ* in his Heart, through being *born again*. As I have in the foregoing Pages, been labouring to prove; and would hope, not quite in vain. Tho' many are the Objections and Oppositions.

First, Men both reject the Means, and ridicule the Doctrine; calling it Enthusiasm, &c. saying, there is no Need of so much Holiness and Strictness. That God does not require it of us; that they must have a little Pleasure, &c. that they must not neglect their worldly Business, or family Affairs, to go to Preaching and Prayers: and the like.

Now, I will put this to every reasonable Man to answer, whether it be possible to obtain the End, either of Religion, or any other Acquirement, without using the proper Means.—While I lay before you a few plain Texts of Scripture, by which every Man may know assuredly, and judge rightly concerning this Matter. God says, *be ye holy, as I am holy*.—*Without Holiness no Man shall see the Lord*. Heb. xii. 14. St. Paul says, *They that live in Pleasure, are dead while they live. i. e. dead to God and the Things of God*. Because the carnal Mind, is Enmity against God: Rom. viii. 7. And, St. John says, *If any Man love the World, or the Things of the World, the Love of God, is not in him*. John ii. 15. These are the Words of Holy Scripture, set upon Record, for our Instruction and Admonition. Which every real Christian knows to be infallible Truth; and, (one would think) no nominal Christian, would even dare to dispute.—*Search the Scriptures, says our Lord*. —See

—See and judge for yourselves.—*He that judgeth himself shall not be judged of the Lord.*—Again. *Strive to enter in at the strait Gate; (says Christ) for wide is the Gate, and broad is the Way which leadeth to Destruction, and many there be that go in thereat. Because strait is the Gate, and narrow is the Way, (the Way of Holiness) which leadeth unto Life, and few there be that find it.* Matt. vii. 13, 14. Again. *He that doeth Righteousness, is righteous; he that commits Sin is of the Devil.* 1 John iii. 7, 8. These are the plain and undeniable Rules laid down in the Holy Gospel, whereby every Man may try and prove himself; and by this *Book*, will all Men be tried in the *Last Day*. See Rev. xx. 12, 13. John xii. 48. And the blessed *Jesus*, concludes his Mission, in these most extensive and kind, yet awful and piercing Words: to his Disciples.—*Go ye into all the World, (says he) and preach this Gospel to every Creature: he that believeth, shall be saved. But he that believeth not, shall be damned.* See Mark xvi. 15, 16. John iii. 18, 36.—

Thus, Life, and Death, Heaven and Hell, is set before us in the clearest Light: and if any Man perish, it is not God's Fault, but his own. But alas! *Who hath believed this Report?*—How very few regard those important Truths, is easily discerned, from daily Observation. Seeing how large a Company are going on in the *broad Way to Destruction*: How few, in the *narrow Way*, &c. Now let every reasonable Man judge; from his own Conscience, whether there is not great need, of preaching up *Holiness*, yea, of *preaching Christ, and him crucified*, seeing the whole world lieth in Wickedness and Idolatry. Save a small Number only, whom the Lord hath brought from amongst them.—This Nation, which is called a Protestant Nation, groaneth beneath its Load of Sin;—the Sin of *Infidelity*. That most pernicious Error of the Church of *Rome**, (like a contagious Pestilence) has spread itself quite through the Land. And it is thought by Men of clear Judgment and Experience, there is now in this
Na-

* *The Church of Rome absolutely denies Salvation by Faith, and holds all Men accursed, who profess that Doctrine. (Contrary to Scripture, and every real Christian's Experience.)—The Lord open their Eyes also.*

Nation, not less, than two Millions of Souls, who either absolutely deny; that great Article of our Church, *Justification by Faith*, i. e. Forgiveness of Sins. Or, (as the Apostle *Paul* saith) *Hold the Truth in Unrighteousness*: knowingly and willingly living in Sin, either in secret, or open Breach of some one, or more Points of the moral Law. A lamentable Case indeed.—And what is still worse, they think there is no harm in it, because there are others as bad, and worse than themselves.—And these Men (nevertheless) call themselves Christians; and profess to believe in *Jesus Christ*; (*tho' in Works they deny him,*) and will very readily say, they hope to be saved as well as others. 'Tho' perhaps they continue in Sin to the last Day of their Life.—This is stretching the Forbearance, and Long-suffering of God; to its utmost Length.—May the Lord, by his Holy Spirit, convince them of the grievous Error; and shew them, that they are all in the broad Way to *Destruction*; upon the very Brink of *Eternity*; and, if they repent not, they must all perish.—Surely such *Professors* are not only most abominable in God's Sight, but even scandalous to a Protestant Name and Nation. And all this Evil and Wickedness, we are convinced, ariseth from *Infidelity*; (or rather *Atheism*) that damning Sin of Unbelief; which so much prevails in this Nation,—*Infidelity*, (says Dr. *Young*) is the Parent of the Love of Pleasure: for sensual Pleasure (say he) begets Infidelity; and Infidelity being opposite to Faith, rejects all the Commandments and Restrictions laid down in the Book of God. For if Mankind had any real Belief in the Scripture, of a future Reward and Punishment, or of the Omniscience, and Omnipresence, of a just and holy God. They could never live such wicked Lives, and commit such Actions, (as many do) and yet be so little concerned about it.

Thus Sin and Satan rules with equal Sway,
The Heart, that's taint with Infidelity.

But commending those unto that just Judge, (who knows all our Thoughts, and sees all our Actions, and will reward every Man, according to his own Works) I shall conclude with a few Words to such of you, my Friends and Readers, who are of a better Mind.

And

And first, To you, who being convinced of those important Truths; begin to find in your Hearts, a Desire to be *saved*, to escape *the Wrath to come*, and be happy Partakers with those who have gotten an Interest in the Blood of *Christ*: I exhort you, first seriously to consider of this Matter. You must determine by the *Grace of Christ*, (*without which ye can do nothing.*) To forsake all Evil, and to pursue all Good, and diligently to wait upon *God*, in all his appointed *Means*; without which, you have no Grounds to hope you shall obtain your Desire.—*Christ* says, *ask and it shall be given; seek and ye shall find*; 1. Hear the *Word of God* preached and explained; (if possible) by sound Gospel Ministers; *Faith comes by hearing.* 2. Search the Scriptures diligently; with your Heart lifted up to *God*, for his enlightning Grace; without which, all our Reading and Hearing would profit little, for *the Scriptures are spiritually discerned.* 3. Be fervent in Prayer; which is the Life of the Soul; (as shewn under Verse 21.) and lastly, Omit not that blessed Ordinance, *the Supper of the Lord.* Yet, not resting in any of these, but looking through them into *Christ*. And whoever thus seeks with an humble believing Heart, shall surely find that *the Lord is gracious; and will be merciful to him a Sinner.*

Secondly, to you who do walk in the Ways of *God's* Commandments, and have in any Degree rightly believed in the *Lord Jesus*; *Hold fast whereunto you have attained; giving all Diligence, to make your Calling and Election sure.* And may the Lord increase in you more and more, that pure living Faith which saveth from the Power of Sin *here*, and from the Punishment of it *hereafter*; as described under Verse 26, 27, 30, 31. which Faith is the Gift of *God*.—For, whatever Faith beside, a Man may imagine to have, if it doth not produce those good Effects, making him more Holy, and more Happy, it is nothing worth: it is no better Faith than the Devils, who believe all that is written of *Christ*, that he is the Son of *God*; &c. yea, and tremble (says *St. James*) and yet they are Devils still; lacking that true Christian Faith *which worketh by Love; which purifieth the Heart, and cleanseth from all Sin.* For, for this End, *Christ Jesus*

came in the *World*: to take away the Sins of the *World*. To destroy the Works of the Devil; (which is Sin) and to cleanse us, (every one that truly believeth) from all Unrighteousness. See 1 Epist. John i. 9. iii. 8, 9. And, (blessed be God) his Power is the same to save now, as it was seventeen hundred Years ago.—This is the unspeakable Privilege of Believers.—Every justified Person, actually enjoys, and knows *this*, from himself. As all *Christians*, in all Ages and Places have declared. Not only the *Apostles*, and Fathers soon after them, but even down to these latter Times; (as I have already observed) many Hundred are now living Witnesses of those blessed Truths;—among whom, I myself, (to the Glory of his Name,) am one of the least, whom *Christ*, by the Power of his Resurrection, has raised from Death unto Life.—

Sav'd me from Hell, and does continue still,
To save from Sins, that war against my Will.

And it is highly necessary, as well as commendable; that every one professeth the Name of a *Christian*; should experience thus much for themselves.—Yea, without it they are no *Christians*, for the Name of *Christ* only, without a Measure of his saving Grace, can never bring a Man to Heaven: as I have already sufficiently shewn. But, to strengthen my Assertion, I will produce one Witness more.

The present learned Dr. *Sherlock*, (now Bishop of *London*,) has thus declared in a late Discourse; ‘If we refuse the Redemption from Sin, (says he) we shall never partake in the Redemption from the Punishment of it. All the Arts and Contrivances of Men, to atone for their Sins without forsaking them, are high Affronts to God, Contradictions to Reason, and are in Fact, utterly inconsistent with the Doctrine of the Gospel.’—Thus it is plain, both from the Word of God, and Word of Man, that, whoever does not, in some Degree, Experience this saving Faith and Knowledge of *Christ*, in their Hearts, (a sure Trust and Confidence in his Merits for Salvation:) or, are humbly and believingly seeking for it in the Use of the Means; they are in a most deplorable, and dangerous State, *fast asleep in their Sins, under the Wrath of the Almighty; without Hope and without God in the present World.*

Oh!

Oh ! may our blessed Redeemer, awaken and convince them ; by a speedy Work of his good Spirit upon their Hearts ; *turning them from Darknefs unto Light ; and from the Power of Satan unto God.* And grant that I, and all, who profess, and call themselves *Christians* ; may fully experience this pure living Faith ; which alone can enable us, (as it did the glorious *Martyrs*, and pious Reformers of our Church,) to bear and suffer, all Things, for *Christ*, and his Gospel's Sake ; and carry us, with all humble Obedience, thro' this Life, in full Assurance of a happy, and glorious Eternity.

And lastly to you, *Brethren*, (of whatever Denomination ; *who have received the ingrafted Word into your Hearts ; and have felt the Powers of the World to come*) Be ye strong in the Lord : daily setting good Examples before Men, by your Lives and Conversation, (*that others seeing your Love and good Works, may glorify our Father which is in Heaven.*) Pressing forward, towards the Mark of your high Calling ; which is Holiness in *Christ Jesus* ; *without which, no Man shall see the Lord.*—But above all Things do not neglect Prayer. The Prayers of the Faithful avail-eth much.—

Prayer is a Key which shuts and opens Heaven ;
Bless'd is the Man to whom that Gift is given.

Therefore you my Brethren, who are endued with this most excellent Gift, use it with all Fervency ; at all Times and in all Places ; pray, says the Apostle, with all Manner of Prayer.—For all Sorts and Conditions of Men, pray for your King and Country ; pray for the Prosperity of the Gospel ; for all spiritual Preachers and Teachers ; for yourselves and Family ; for your Friends and Neighbours ; but more especially, for all poor careless Sinners, who never pray for themselves. And amongst the rest, remember me, your weak and unworthy, yet willing Friend and Brother, in *Christ*. And the Lord *Jesus* help all our Infirmities, *Amen.*

J. W.



A

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T O

CHRIST, the *Resurrection* and the Life.

COME, let us lift our Voices high,
High as our Joys arise,

And join the Songs above the Sky,
Where Pleasure never dies.

Jesus, the God that fought and bled,
And conquer'd when he fell,

That rose and at his Chariot Wheels
Dragg'd all the Pow'rs of Hell.

Jesus the God invites us here

To this triumphal Feast,

And brings immortal Blessings down

For each redeemed Guest.

The Lord! How glorious is his Face!

How kind his Smiles appear!

And O what melting Words he says

To ev'ry humble Ear!

' For you, the Children of my Love,

' It was for you I died;

' Behold my Hands, behold my Feet,

' And look into my Side.

' These are the Wounds for you I bore,

' The Tokens of my Pains,

' When I came down to free your Souls

' From Misery and Chains.

' Justice unsheath'd its fiery Sword,

' And plung'd it in my Heart!

' Infinite Pangs for you I bore,

' And most tormenting Smart.

' When

‡ When Hell and all its spightful Pow'rs,
 ' Stood dreadful in my Way,
 ‡ To rescue those dear Lives of yours
 ' I gave my own away.
 ‡ But while I bled, and groan'd and dy'd,
 ' I ruin'd Satan's Throne.
 ‡ High on my Cross I hung, and spy'd
 ' The Monster tumbling down.
 ‡ Now you must triumph at my Feast,
 ' And taste my Flesh, my Blood;
 ‡ And live eternal Ages blest'd,
 ' For 'tis immortal Food.'

Victorious GOD! What can we pay
 For Favours so divine?

We would devote our Hearts away
 To be for ever Thine.

We give Thee, Lord, our highest Praise,
 The Tribute of our Tongues;

But Themes so infinite as these
 Exceed our noblest Songs!

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